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ABSTRACT

Three publications ("Dissertation Abstracts International," "Social Education," and "Theory and Research in Social Education") are reviewed to determine trends in types of social studies research conducted between 1977 and 1984. Using a four-fold classification system, 159 studies are surveyed. Results show an overwhelming predominance of analytic research, with 48.5 percent of the research labeled as analytic science research, 15.8 percent as conceptual theory research, 15.7 percent as particular study research, and 22 percent as global reflection research. Fifty-two percent of the dissertations in "Dissertation Abstracts International" were classified as analytic studies, with a focus predominantly on textbook analysis. Research in "Social Education" was reported to be the most analytic of the three sources, with over 57 percent of its research classified as analytic. Again, textbooks were a major focus, with only 6 out of 25 issues not including articles about textbooks. The most favorable percentages of global reflection and other qualitative forms of research appeared in "Theory and Research in Social Education," with 33 percent of its research labeled as global reflection and only 40 percent as analytic science. The second half of the paper calls for a broader perspective for social studies research and identifies a series of themes that may be used to support a more critical research agenda. The themes suggested are: (1) freedom versus control, (2) tradition versus change, (3) ethics versus rationality, and (4) desire versus reality. (IS)

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SETTING THE QUALITATIVE RESEARCH AGENDA IN SOCIAL STUDIES EDUCATION

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The purpose of this paper is to review current social studies research to determine the types of research being conducted and to identify the themes which need to surface on a research agenda. The first half of the paper surveys recent dissertations and research articles to determine the kinds of research being conducted in the social studies. The review reveals a predominance of technical or analytic research which, in many cases, fails to address the goals of citizenship education. It may even be that social studies research is more concerned with validation and statistical analysis instead of questioning and reflecting. The second half of the paper calls for a broader perspective to social studies research and identifies a series of themes which may be used to support a more critical social studies research.

ANALYSIS WITHOUT REFLECTION: THE NEGLECT OF CRITICAL SOCIAL STUDIES RESEARCH

At the 1982 National Council for the Social Studies conference in Boston, Parsons organized a session on qualitative research in the social studies—a session that highlighted the work of a number of graduate students at the University of Alberta. One of the papers, by Thomas, demonstrated the overwhelming emphasis placed by social studies researchers on quantitative work and described the kinds of knowledge claims made as a result.

RESEARCH DIMENSIONS

By reviewing Theory and Research in Social Education, Social Education, and Dissertations Abstracts International, it is possible to examine the kinds of research current in the social studies. Each of these sources was reviewed for the period 1977-1981 in the 1982 paper; this review is for the period 1981-1984. The kinds of research apparent in these sources has been categorized in a way suggested by Mitroff and Kilmann in "The Four-Fold Way of Knowing" (1981). These authors identify four styles of research scientists: the analytic scientist, the conceptual theorist, the global humanist, and the particular humanist. These types are derived on the basis of two separate dimensions—a quality somewhere in between "operational" and "strategic" and a dimension reporting "technical" versus "behavioural" [see Figure 1].

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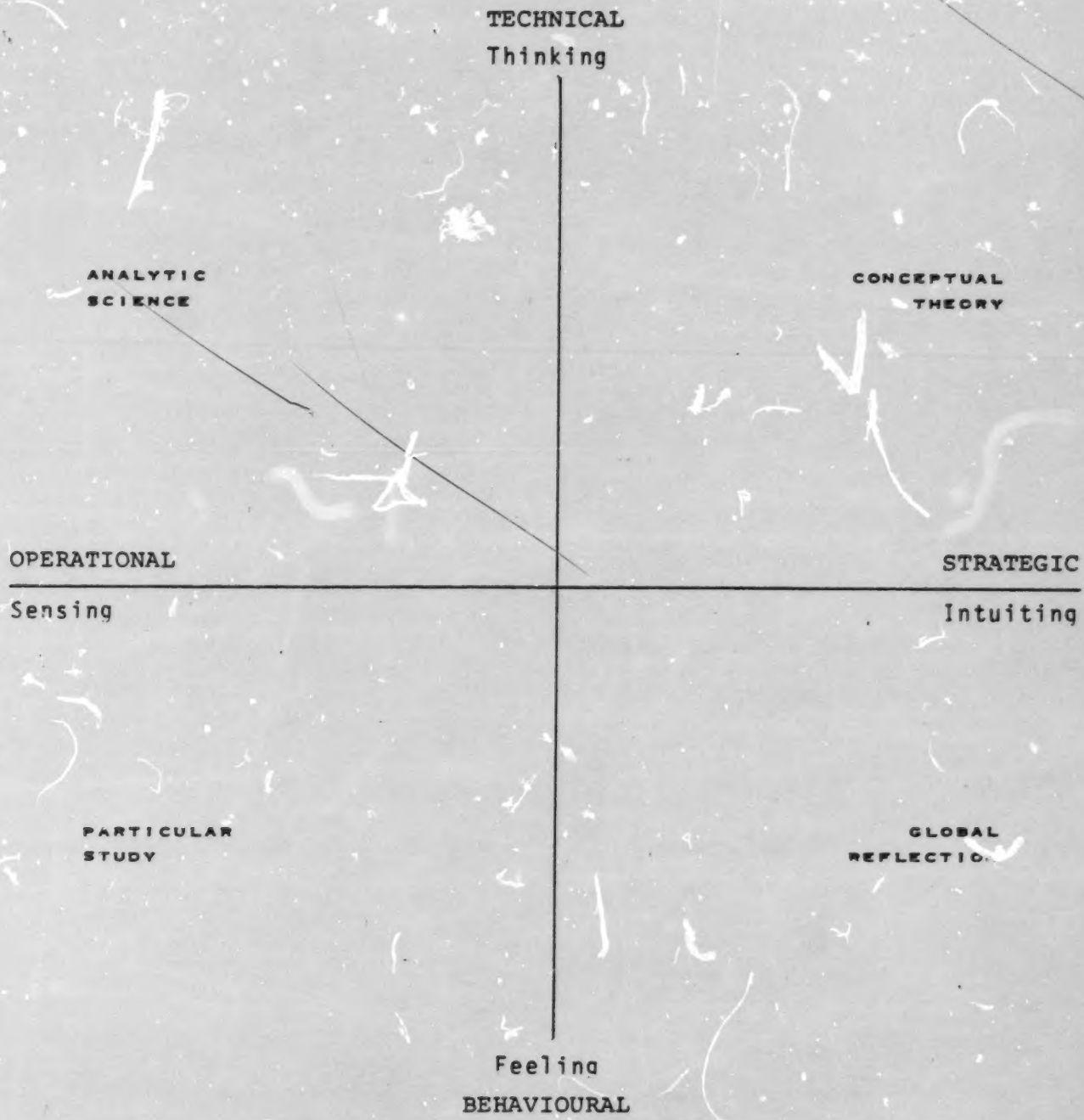

FOUR TYPES OF RESEARCH

FIGURE 1

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OPERATIONAL VERSUS STRATEGIC

The operationally oriented scientist is described as a detailed experimentalist who defines a problem carefully and considers the question with objective data. There is no speculation and only objective and clearcut decisions are made. The operational scientist is "more interested in the testing, verification, or falsification of well-structured ... hypotheses than he is in either the discovery or the formulation of new hypotheses." (Mitroff and Kilmann, 1981, p 231) The strategically-minded scientist, however, looks at issues in a larger framework, and does not break problems down for study. There are many ways of answering a question—and of posing a question—for this scientist. This is a strong dichotomy in scientific inquiry. For the strategic scientist, who disagrees with the alleged need to reduce all possibilities to a single best answer, there is an opportunity to propose opposite perspectives which may in fact assist in the consideration of the research question. The key distinction is that the operational scientist's world is made up of facts, numbers, and solutions, while the strategic scientist's world is composed of ideas and possibilities.

TECHNICAL VERSUS BEHAVIOURAL

The second dimension (technical versus behavioural) concerns the ordering and evaluation of data—the degree of researcher reliance on thinking or feeling. Impersonal research and logic are used by the technically oriented researcher. Personalities are not at all important—data is evaluated objectively. Morality and ethics serve as cornerstones for the behaviourally oriented researcher. To this researcher, feelings, emotions, and people are of utmost importance. A study of each of the four types of research reveals some useful distinctions.

ANALYTIC SCIENCE

The analytic scientist's research is conducted through controlled inquiry (Mitroff and Kilmann, 1981, p 234) in an attempt to gain detailed, specific data for logical, impersonal analysis. A maximum effort is made to eliminate ambiguity and to emphasize exactness, control and specificity. In proving a statement to be true, every statement is reduced to its lowest level of

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unknown. There is no opinion or speculation permitted—the statements of analytic scientists can be supported.

CONCEPTUAL THEORY

The conceptual theorist's approach is also theoretical, but more emphasis is placed on conceptual possibilities. While the analytic scientist seeks the singular truth, the conceptual theorist seeks a variety of possibilities which may appear worthy of consideration. (Mitroff and Kilmann, 1981, p 237) Generalities which link assorted conceptions of reality are given precedence over details. Doubt may be cast on certain conclusions or even scientific findings. Multiple possibilities are presented—often analytical scientists validate the accuracy or inaccuracy of the hypotheses and models developed by conceptual theorists.

PARTICULAR STUDIES AND GLOBAL REFLECTION

A very different way of researching is demonstrated by the global and particular humanists. Instead of gazing at data, the global and particular humanists place more importance on human awareness, welfare, and growth. A concern of these researchers is what they see as a distortion of findings by analytic and conceptual theorists who rigourously apply a methodology that collects and produces the wrong data as the result of the creation of a controlled environment which makes certain kinds of intervention or behaviour impossible. (Mitroff and Kilmann, 1981, pp 243-244) The global humanist emphasizes feeling over thinking by developing and uncovering broad theories of behaviour applied to mankind. The particular humanist applies his brand of research to particular individuals or groups because such an approach is best able to capture the unique qualities of a group or individual. Case studies dominate this approach to research.

REVIEWING SOCIAL STUDIES RESEARCH

Using this four-fold classification system, distinctions have been made for each of the types of research scientist. The same distinction holds true for types of research. This may be an even better classification since some researchers change their approach depending on the question or the hypothesis. Research can, in this case, be seen as analytic science (applying the

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techniques of the analytic scientist), conceptual theory (using the methods of the conceptual theorist), a particular study (applying the approach of the particular humanist), or global reflection (rooted in the perspectives of the global humanist).

For the purposes of this presentation, one hundred fifty-nine studies were reviewed. The results continue to suggest an overwhelming priority of analytic research in the social studies:

Analytic science research	77	(48.5%)
Conceptual theory research	22	(13.8%)
Particular study research	25	(15.7%)
Global reflection research	35	(22.0%)

This represents a similar finding to the 1982 Boston presentation which reported on the period 1977-1981 during which time analytic research accounted for over 52%, conceptual theory for 18%, particular studies for 13%, and global reflection for 17% of a comparable number of articles and dissertations reviewed from the same sources. In the period 1981-1984, it appears that the analytic tradition of social studies research continues to dominate. The sources reviewed are profiled with a view to gaining an idea of the kinds of research and knowledge claims made by social studies scholars. It should be noted at the outset that there are many difficulties in reducing research claims (especially in the cases of particular studies and global reflection) to one sentence.

DISSERTATIONS ABSTRACTS INTERNATIONAL

DAI AND ANALYTIC SCIENCE

Dissertations Abstracts International continues to reveal the priority on analytical research in the social studies in graduate schools during the period 1981-1984. Almost 52% of the dissertations can be classified as analytic science, about 17% are conceptual theory, and particular studies and global reflection are equal at almost 16% of the abstracted dissertations reviewed. The listings also demonstrate the overwhelming predominance of textbook analysis or evaluation in doctoral work—this compares similarly with a review of the 1977-1981 period. Secondary emphasis is reported on such topics as moral education, skill development and evaluation,

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and economics education.

THE PREDOMINANCE OF TEXTBOOK ANALYSIS

The considerable emphasis on textbook assessment includes such studies as the portrayal of slavery in senior high school texts, images of Arabs in community college books, educational soundness of bilingual instructional materials, treatment of American workers in history texts, and the appearance of historical source materials on women's issues. The knowledge claims one could make from these dissertations include the following: (1) textbooks tend to emphasize military and political history to the detriment of slavery historiography, (2) Arabs are presented unfavourably in college level social science texts, (3) there is a need to develop and analyze more completely bilingual Filipino resources, (4) the working person's perspective is missing from American history texts, (5) there is more and more interest in women's issues in social studies texts, (6) analysis of the reoccurrence of 92,707 words in history texts demonstrates that there is some polarization in the way Allied and Axis nations have been presented since World War II.

ECONOMICS EDUCATION

Economics education is also highlighted in current dissertation work. It is an indicator of the times—inflation, recession, unemployment, and changing fiscal and monetary policies impose a heightened importance to this aspect of social education. Dissertation topics include such areas as the effect of inservice training on economics teaching, the influence of MA graduates on economic understandings of students, usefulness of economic simulations in seventh grade, and the status of economics in public schools. Knowledge claims resulting from this research include: (1) teachers with MAs in economics education have not been effective in improving the level of understanding of economics, (2) economic simulations may be effective learning tools in grade seven, and (3) there is a low level of economics concept integration in Ohio elementary and secondary schools.

MORAL EDUCATION

An area of interest that has grown considerably since 1977 is the field of moral

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education. Indeed, this has become a controversial issue in many places on the continent—examples include the Moral Majority in the United States and an apparent swing toward a clarified role for moral education in Alberta—and has received more attention from scholars. Topics addressed include cognitive intervention to improve coping behaviour through the Janus/Mann conflict theory model of decision-making, perceptions of school officials concerning the ethics curriculum in California social studies, a survey of attitudes toward moral education, leader effectiveness in small group discussions of moral dilemmas, a study of the terminal and instrumental values of the eighth grade student, and perceptions of fundamental Christians on the appropriate role of social studies in public schools. Knowledge claims made as a result of these scholarly activities include: (1) moral education is ignored by over fifty percent of California schools, (2) females favour moral education more than males, (3) group leaders tend to do more reasoning and leading than other group members and exercise more influence in the process of decision making, (4) values of a great deal of concern to male eighth grade youngsters include 'exciting life, mature love, and courage.' Statistical measures used to gather this assortment of information include the Rokeach Value Survey, the Gordon Personal Profile and Leadership Quotient Index, and the Kuder-Richardson estimate (amidst a number of Likert scales and heaps of questionnaires).

OTHER STATISTICAL TREATMENTS

Concept and skills attainment and evaluation also receive a concentration of statistical treatments. Work in these areas addresses the feasibility of integrating current events lessons in elementary schools, the use of colour coding as an instructional strategy to improve the map skills of grade four students, the effects of question position and type on the reading level of students, the effect of computer assisted instruction on the achievement of history students, a study of how different teaching strategies affect learning and skills development, and a comparison of student and teacher directed study skills for low achieving grade nine social studies students. The knowledge claims made by some of this research includes: (1) question type and position makes no statistical difference on learning and retention of social studies materials, (2) current events

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tend to add interest to social studies, (3) history students who engaged in CAI and performed better on achievement tests than their counterparts but equal on attitude, (4) a variety of methods helps to prevent boredom in grade nine social studies, (5) there is no difference in lecture or inquiry methods in geography in terms of storing, processing, recalling, applying, and retaining, and (6) red colour cueing on xerox maps is shown to assist instruction.

Other dissertation topics which fit into the analytic mode are on such topics as the social studies curriculum in Jordan, brain function concepts, peer leadership, and student attitudes. In every case, some statistical form of interpretation is made to lead the researcher to a judgment which tends to be singular—the 'best' way, the 'most efficient' method—although a fair number of dissertations conclude their number crunching inconclusively by indicating that more research must be conducted or that their hypothesis could not really be established. The research is presented on the basis of the treatment—rating scales, pre- and post-tests, and many questionnaires—which lead the researcher from the technical question to a comparatively technical answer.

DAI AND CONCEPTUAL THEORY

Conceptual research continues the strong statistical orientation apparent in analytic research but opens up more options. Content analysis and the development of models are frequent approaches to this form of research. Research topics emphasized include textbook reviews and curricular considerations.

TEXTBOOKS AND CURRICULUM

The scholarly fascination with texts, guidelines, and curricular statements continues in this research mode with such items as a study of sex role stereotyping in the third grade, curricular patterns of geography in Nigerian secondary schools, citizenship competency analysis, the appearance of Asian themes and events in American history texts, the creation of an Afro-Asian curriculum guide, and the development of a civics coursebook. Research claims resulting from such statements include: (1) minimum competencies in citizenship education tend to reflect the

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citizenship transmission type of social studies education, (2) the design of a civics coursebook should involve much formative work and evaluation, (3) different kinds of stereotyping exist in grade three texts in 1980 compared to 1970, and (4) Asian and Afro-Asian themes should be more global and balanced within the context of social studies curricula.

RESEARCH MODELS

Models also characterize this kind of research, and topics include student interaction in grade ten social studies, teacher attitudes on 'scientific creationism,' and models to develop citizenship education for the hearing impaired, to explain the role of local supervisors in Virginia social studies, to outline the adoption of state mandated citizenship education in Kentucky, and to demonstrate the diffusion of global education in Georgia. Knowledge claims made as a consequence of this research include models which outline: (1) student-student interaction in grade ten social studies, (2) apparent perceptions of social studies supervisors and their duties, (3) curricular planning for the hearing impaired, (4) state versus professional control of curriculum adoption in Kentucky, and (5) innovation in global education.

In each case, the research (usually of a statistical nature) produces results which suggest a variety of options (which may even need validation). This research variety also develops models which describe an apparent relationship. Sometimes blended with qualitative forms of research, conceptual theory maintains a highly scientific orientation through questionnaires, Likert scales, and other statistical measures. Often times the results of conceptual research are taken by analytic science to reduce a variety of options into a singular 'best' way or to apply a model or perform a treatment. Other times the singular results of analytic science tip researchers to new possibilities which need to be conceptualized.

DAI AND PARTICULAR STUDIES

Particular studies are human centred and tend to seek a way or method. Often case studies, particular research is predicated on feeling over thinking. Examples of particular studies include research based on interviews and participant observation, including such topics as the use

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of Kohlberg's moral reasoning in moral education, the evaluation of a Jesuit high school values program, student-teacher perspectives in elementary social studies, and the use of censored texts in Alabama in the 1970s. Research findings, in this sample, usually generated from interviews, include: (1) few teachers use Kohlberg's moral education strategies, (2) 'faith does justice' in the Jesuit high school, and (3) teachers were afraid of the Alabama text controversy.

Case studies included in particular research focus on specific situations. Dissertations are complete on such topics as the censuring of Harold Rugg, the contribution of Ernest Horn to Iowa social studies, and the operation of an interdisciplinary alternative high school program in global education. Research findings demonstrate: (1) the influence of the National Association of Manufacturers on the social studies and their systematic attacks on Rugg, (2) the mediating influence of Horn to stay in the political centre, and (3) interrelationships in a school devoted to global studies. Broader cases include the use of anthropology as a resource in educational analysis, the implementation of a state mandated economics course, and the utilization of a set of social studies materials in Australia. Conclusions reached in these case studies include: (1) our education has some comparison to the educational counterpart of a tribal society, (2) there is need for optional inservice in moving toward state mandated courses, and (3) there are reasons for and against adopting certain social studies materials. Throughout the particular studies, one needs to generalize the broader use of case material. Although some work is limited in its application to the situation, other work can easily be generalized and a more substantial knowledge claim recognized.

DAI AND GLOBAL REFLECTION

Global reflection is the most philosophical and often the most critical research apparent in the social studies. Theorizing about the nature of social studies is one good example of this kind of research. Studies include Jurgen Habermas and radically motivated education, an historical analysis of social studies theory, the professionalization of social inquiry and the decline of general education, and the introduction of futurism into secondary social studies.

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Knowledge claims resulting from these philosophical reflections include: (1) the potential of reflection as praxis, (2) social studies serves conservative ideological interests and fails to critique existing reality, (3) there is a relationship between the professionalization of knowledge and the growth of liberal education, and (4) alternative futures can be considered in social studies curriculum decision-making.

The majority of global work, however, is devoted to moral education. Topics examined include contemporary ethical theory and moral education, curriculum theory and moral education, and a discussion and challenge of John Dewey's beliefs in moral education. Knowledge claims include: (1) alternative moral programs help to develop strong moral persons, (2) there is a need for an ongoing self-critical dialogue in curriculum making, and (3) Dewey's views on moral education come with a variety of social contracts.

It should be noted that this is the broader approach to research and it is often critical and reflective on the options facing social studies. Citizenship education, sometimes lost in the other categories, is more basic to the organization of global reflection and the challenge of critical thinking.

SOCIAL EDUCATION

SOCIAL EDUCATION AND ANALYTIC SCIENCE

Of the sources surveyed, the research record of Social Education, especially the research section, is by far the most analytic. Over 57% of the research articles can be classified as analytic research while only 10% can be viewed as conceptual theory, 14% as particular studies, and 19% as global reflection. This means that Social Education published, in the period 1981-1984, three times as many articles in the analytic vein as the next frequent form of research. Further, it is interesting to note that Social Education also concerns itself with textbooks—only six of the twenty-five issues examined do not include some article about textbooks.

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SKILL DEVELOPMENT

Analytic science research topics emphasize skill development and instructional methods. Topics which address skills include the frequency of economic vocabulary in concept attainment, the effect of pre-teaching vocabulary in enhancing the comprehension of elementary school students, concrete versus abstract experiences for young children, and approaches to problem solving. Knowledge claims made as a result of this research include: (1) the most frequently used economic concepts (eg tax, inflation, price, economy, pay, cost, etc) appear in prominent newspapers up to 940 times and need more explanation than infrequent economic concepts (eg stagflation, zero-based budgeting), (2) students who have been taught some vocabulary comprehend more information than students who do not have the vocabulary, (3) social studies experiences for young children need to be more concrete and less abstract, and (4) problem solving is best taught in a linear way.

CURRICULUM AND INSTRUCTION

Topics which address curriculum and instruction (social studies methods) include the degree of realism in picture books, the value of Landsat imagery in map skills, learning teams and low achievers, tactile activities and learning activities, student knowledge and energy education, the retention of content and positive attitudes, aesthetic approaches useful in maintaining a broad range of knowledge, and the impact of high levels of teacher enthusiasm. Knowledge claims made as a result include: (1) elementary picture books suffer from sexist and racist stereotypes, (2) grade three students like to interpret Landsat imagery, (3) learning teams have a positive effect on learning (especially for low achievers), (4) an energy instruction unit in grade twelve can develop positive attitudes to energy conservation, (5) pleasant activities lead to the pleasant attitudes of learners, (6) values dilemmas can be useful in retaining content and maintaining positive attitudes, (7) the integration of music, art, and literature is an effective method of presenting a broad range of knowledge, and (8) students prefer high levels of teacher enthusiasm and have a tendency to learn comparatively more in such situations. As should be clear, analytic research proceeds with questionnaires, Likert scales, statistical treatments and analyses. Answers tend to be singular and

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exact.

SOCIAL EDUCATION AND CONCEPTUAL THEORY

Little conceptual theory is included in the issues of Social Education during the same period. One quantitative article concludes that students should be shown how to remember and another suggests that Piaget's cognitive development theory is appropriate to student reasoning levels for economic concepts.

SOCIAL EDUCATION AND PARTICULAR STUDIES

Particular studies are also limited in number. Cases examined include a review of ways to improve social studies instruction, a participant observation study of the provision of additional opportunities to learn for elite and professional status children, and an exploration of why students do not like social studies (on the basis of individual interviews).

SOCIAL EDUCATION AND GLOBAL RESEARCH

The number of articles devoted to global reflection is also slim. Topics raised include the nature of social studies research, the kinds of lessons that should be taught in elementary social studies, uses of research in the social studies classroom, and an analysis of indoctrination in citizenship education. Knowledge claims made as a result include: (1) it is myth that empirical research is superior and the doors are opening for research of a wider perspective [this paper may, in some ways, challenge this second statement], (2) the expanding communities concept in elementary social education is very important, (3) teacher effectiveness research and its classroom adaptations continue to gain reflection, and (4) the role of moral advocacy and indoctrination has a favourable light. These findings carry a wide significance; they are reflective and have applicability across the scope and sequence of social studies education.

THEORY AND RESEARCH IN SOCIAL EDUCATION

The most favourable publication for global reflection and other qualitative forms of social studies research is Theory and Research in Social Education. This does not mean that the journal's priority is on global and particular work, but it does mean that there is a more equal

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share of research orientations. For the period 1981-1984, 40% of the research articles can be classified as analytic science and 11% can be viewed as conceptual theory. Particular studies account for 16% of the research and global reflection for 33% of the research total. Organized on a quantitative vs qualitative split, the division is 51% vs 49%. This is very different from the 69% vs 31% split in Dissertations Abstracts and the 67% vs 33% split in Social Education.

TRSE AND ANALYTIC SCIENCE

Although the returns are more encouraging for qualitative researchers, it should be noted that analytic research dominated the groupings. Textbooks received some attention, and so did student attitudes, economics education, and social studies methods.

TEXTBOOKS AND PROGRAMS OF STUDY

Textbooks and curricular programs were reviewed, scrutinized, battered, shredded, and squeezed. Topics include the place of women in economics textbooks, ideological bias in secondary economics texts, and possible bias in MACOS. Knowledge claims from these studies include: (1) a content analysis of twenty-two secondary economics texts shows that women may be underrepresented but not generally stereotyped, (2) secondary economics texts are supportive of the free enterprise system and presuppose the maintenance of the existing order, and (3) MACOS (through the use of Hotelling's T to compare pre- and post-test differences) does not contribute to the acceptance of murder, senilicide, female infanticide, divorce, cannibalism, or cruelty to animals.

MEASURES OF ATTITUDE

The measure of attitude is a statistical expression for some researchers. Through values inventories, pre-tests and post-tests, questionnaires, path analysis, and all kinds of tests for attitude development, a variety of statistical measures may be collected. Topics include the attitude of children toward the elderly, attitudes of social studies student teachers toward subject, political attitudes and student participation, attitudes toward economics, business, and unions, and student attitudes toward social studies. Knowledge claims made as a result of these studies include: (1) children's attitudes have a positive effect on the elderly, (2) student

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teachers are emerging with a better understanding of social studies in a wider context and with a clearer philosophy of education, (3) there is a relationship between school work, extracurricular participation, and political attitudes, (4) economic knowledge is an element in the formation of economic attitudes, and (5) the teacher has much impact on student attitudes as does student perception of the importance of the subject, the quality of the teacher, and other learning variables.

ECONOMICS EDUCATION

Economics education is also the attention of some analytic science. Topics include the views of elementary teachers on economic issues and the impact of teacher training in economics. Knowledge claims made as a result of these studies include: (1) liberal views and increased governmental intervention in the economy are generally favoured by teachers and (2) an economics workshop helps teachers see economics as a subject and has a positive affect on student achievement.

CURRICULUM AND INSTRUCTION

Social studies methodology includes descriptions of curricular or instructive work in the subject area. Issues addressed include the effects of teacher enthusiasm on achievement of first and seventh grade students, concept attainment and approaches to conceptualizing, and the relationship between information processing and historical understanding. Knowledge claims suggest: (1) higher teacher enthusiasm for grade seven students means higher achievement, (2) medium teacher enthusiasm works best in attaining concepts in grade one (high levels become disruptive), (3) more assistance is needed in social studies methods texts to help student teachers with concept attainment and conceptualizing, and (4) an understanding of history develops later than other subject areas.

TRSE AND CONCEPTUAL THEORY

The number of conceptual articles is about one quarter of the number of analytic research articles. Topics addressed include developing a rationale for values education, assessing teacher attitudes toward instructional strategies, cognition research and the design of

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instructional materials, and language, curriculum, and curriculum theorizing. Knowledge claims made as a result of these studies include: (1) there is a need to be holistic in developing curricular models for values education, (2) interviews provide an important method of assessing attitudes by combining qualitative and quantitative methods, (3) current research can be used to improve models of instructional design, and (4) inquiry, critical thinking, and language can be linked together in a model of theory building.

TRSE AND PARTICULAR STUDIES

Particular studies include cases of diverse background and dimension. Topics include an ethnography of sexuality of classroom teachers, participant observation of teachers' planning, children's play, as well as teachers' perspectives on program change and adolescents in community settings. Research findings include: (1) too little attention is paid to sexual expression in teachers' personalities, (2) planning tends to be highly practical and is influenced by many factors, (3) play objects serve as an important transition to school, (4) teachers tend to claim autonomy in change, and (5) adolescents like to learn about the world around them and how they fit in. In each case, qualitative methods dominate, including participant observation, interviews, and dialogue.

TRSE AND GLOBAL RESEARCH

Articles described as global reflection are especially significant in Theory and Research in Social Education because they tend to be 'ideas' works which suggest many possibilities for research. As one can see, 'ideas' works are relatively scarce in social studies research. Topics addressed include social studies curriculum and instruction as well as social education research.

CURRICULUM AND INSTRUCTION

In reflecting on social studies curriculum and instruction, issues include the decision making process, small group instruction, social studies instruction as a dialectic, passive citizenship, and differences between moral thought and moral action. Research findings include:

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(1) the direction toward more active use of decision making skills, (2) critical thought does not really occur in socially controlled small groups, (3) dialogue is useful in debating different perspectives or findings and involving the class as a whole, (4) students are passive recipients of social studies unless there is discourse and criticism in the classroom, and (5) moral reasoning is only one of many factors relating to moral behaviour.

SOCIAL STUDIES RESEARCH

A number of journal articles are devoted to social studies research. Issues presented include suggestions for interpretive research, the generalizability of social studies research, social studies theorizing, the theoretical goals of research in social education, reconstructionism in social education, rational moral education, and prosociality and community in citizenship. Research reflections include: (1) there is a place for interpretive and subjective educational research, (2) findings of field studies can be generalized, (3) with education as an immature science, there is a need to work toward knowledge to inform and sensitize decision-makers, (4) steps need to be taken to establish a more critical social studies, (5) Counts and Brameld had an impact on radical reconstructionism, (6) moral education is not just based on rationality but also on modeling, induction, and other factors, and (7) a greater sense of community is needed in citizenship education. Each of these studies is based on insight and understanding—statistics do not play a part of global reflection. In a similar sense, these articles tend to project possibilities and future directions for citizenship education—theory building, philosophizing, and stalwart questioning.

THE PRIMACY OF ANALYSIS

It is only a small part of social studies research that questions and probes the underpinnings of our common subject. There is little 'reflection' going on in social studies research—the vast majority of research time is spent in validation, hypothesis making and defining, and in statistical analysis. Social studies research concentrates on texts (especially bias, stereotypes and minority roles) or on curricular programs, economics, global, or moral education.

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Social studies research does not concentrate on the nature of citizenship, the meaning of being a good citizen, or the impact of our world on citizenship education. Researchers assess the instructional assistance of red outlining on xerox maps, on the allegation of cannibalism and cruelty to animals in MACOS, and on the adolescent values priorities of eighth grade males. The place of the citizen in a technological society gains little reflection. As social studies researchers, we need to radically and totally alter our research agenda. How can we, as social studies researchers, have the greatest positive impact on citizenship education in our schools? We need to set our priorities on this question. Our research needs to be contemplative of such a concern. We need to be more critical. Counting the number of times 'tax' appears in print may be significant, but there are more significant research tasks. We need to act ourselves like we want our students to act. We need to question our world like we want our students to question our world. We, as social studies teachers, are critical of our students who are unable to question their situation or envisage a changed, better world. Yet, we as social studies researchers, devote our efforts on a myriad of statistical measures designed to reduce our question to a singular 'best' way or a 'most efficient' method. We need to take up our own challenge. We need to become critically minded, ready to question our human condition, and prepared to envisage, imagine, and conceive a better world.

To do so, social studies research must aim for a practical agenda which unites the fundamental experience of the social studies with the inquisitiveness and critical-mindedness of researchers. In such a way, analytic science, conceptual theory, particular study, and global reflection may be united in an active, ongoing truth search.

CREATING A LITERATURE OF RESEARCH: A ROMANTIC QUEST

> Buddha ... tells of a king who called together all the blind men in Savatthi and had them assembled around an elephant. Every one of them touched one part of the elephant's body, then they were asked about the animal's appearance. The king received various answers: "Those among the blind men who had felt the head of the elephant said, 'Your Majesty, the elephant is like a cauldron.' Those who had touched its ear said, 'Your Majesty, the elephant is like a shovel.' Those who had felt its trunk said, 'Your Majesty, it is like

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the shaft of a plough.'" This continued until finally "they attacked each other with their fists, crying, 'An elephant is like this, not like that ... '"

Parsons has heard this parable told twice to his recollection. On both occasions the purpose of the parable was to be humourous and to, as a result of the telling, deride or laugh at 'blind men' (those persons who believe that they know for sure something that they obviously do not). In essence, the story tellers have, as the point of the story, ridiculed people who cling to part-truths.

But, these tellers miss the real point of the story. The point of Buddha's parable is not about discovering partial truths as much as it is about individual intolerance toward the truths of others and the harm and conflict that is caused by the contentiousness of people who, as Buddha states later, lack redemption from vanity and egoistic desire. Buddha tells the parable as a result of being told of brahmans who argue narrow-mindedly about theological and metaphysical questions: "Not knowing what matters and what does not, and [illegible] of truth and error, these contentious, quarrelsome, arguing people attack and injure each other with words like: 'Truth is like this, not like that; it is this way, not another.'"

In short, the significant point of the parable is that each one of the blind men really does have contact and know a part of the true elephant. Their problem, according to Buddha, is religious rather than epistemological in that they have not eliminated their self-centredness, their vanity, and their conceit. It is this that keeps them from 'seeing' the truth.

RESEARCH

This story is used to suggest that educational researchers, like the blind men, do have hold of a part of the real truth, yet waste time arguing that their truth is sufficient to a full understanding—or at least, more sufficient understanding than the other truth. These researchers are wrong-minded. Staking one's claim on qualitative methodology or on quantitative methodology is like holding partial truths. Neither methodology is sufficient for knowing the whole truth. And, probably, both together are not sufficient.

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Research, to a researcher, is like painting to a painter. It is the vehicle through which we seek the truth of the experience that we care about. It is the mirror through which we see our lives. We tend to believe what we create ourselves because that is what we understand. The Italian philosopher Vico called this principle verum factum. Northrup Frye uses the metaphor of a lit-up railway car at night. Most of the time the window is a mirror of our own concerns. As a mirror, Frye says, it "fills us with the sense that the world is something which exists primarily in reference to us." This, of course, is a world that we understand and that we care to understand, because it is a world about us. Seeing the world in this way is also comforting. To see through the window clearly leaves us out of the world that we see; yet, we know that we must become part of this world. Heidegger calls this the state of 'thrown-ness.'

Our research, as social studies researchers, is 'self-ish.' We have tended to believe that our own (our 'owned') paradigms are our keys to educational truth, because we can see ourselves reflected in them. The result, over the years that the authors have cared about such concerns, is that we tend to scream like the blind men: truth is like this, not like that.

Both of us have, in all educational seriousness, contributed to these cries. We have claimed that qualitative methodology is truer than quantitative methodology. If we were to choose between the two, we would still choose qualitative methodology as truer. However, we argue that one does not have to choose between the two. If Buddha is correct, blind men like ourselves can be informed by both methodologies. This is our thesis. As social studies researchers, we are wasting energy fighting about tails and legs. Both research orientations offer partial truth; our task is to understand partial truth together in order to understand truth.

Ironically, Buddha's parable seems curiously Western. Buddha implies that the sum of the "truth" of the elephant is the sum of the elephant's parts. This is Buddha's parable, not our own. It may suggest that Northrup's claims that the Western mind chooses to see the world in pieces to be added up to understand reality while the Eastern mind chooses to see the world as "everything, all at once," are either simplistic or romantic.

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BRINGING TOGETHER RESEARCH ORIENTATIONS

There are several ways that meta-researchers have attempted to break down the barriers between what is called quantitative and qualitative research methodology. One of the most popular is to "fuzzify" the borders between the two research traditions and the differences between these two traditions. After presenting a CUFA paper in Boston in 1982 titled "A Case for Qualitative Research," several (about five) people commented to us verbally or in writing that too much time was spent drawing distinctions between two research orientations and not enough time was spent bringing them together. They stated explicitly that the differences between the two were not that great. But, the distinctions between the two are clear. We remain convinced that there are real, not imagined, differences between these two orientations. The following sixteen assumptions [Figure 2] highlight the differences between quantitative and qualitative research orientations:

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FIGURE 2

SIXTEEN ASSUMPTIONS ABOUT RESEARCH

	Quantitative		Qualitative
1	Everyone is pursuing a common end. Context is not a problem.	1	Individual values do not have consensus. Context is crucial.
2	If presented with enough facts, people will change.	2	People will change "facts" to meet values.
3	Problems can be broken down, studied, and treated.	3	Problems are complex.
4	Learning is additive. People add facts to get knowledge.	4	Learning involves changes in attitudes and relationships.
5	Technique is central.	5	People are central.
6	People are passive receivers.	6	People, by their natures, are active.
7	Problems are framed by experts.	7	Problems are framed by learners.
8	Growth results from the elimination of a deficit.	8	Growth results from a creation on the part of the learner.
9	There is a right way to perform instruction, our task is to find it.	9	There is no right way to instruct.
10	Knowledge is specific.	10	"Knowledge" is only as specific as the learner.
11	There is a tendency to play down experience, it gets in the way of knowing.	11	There is a tendency to say experience is central, knowledge cannot get past experience.
12	Research/pedagogy speaks in propositions and systems.	12	Research/pedagogy speaks in parables and aphorisms.
13	Events are important in how they happen.	13	Events are important in what they mean.
14	Reality is broken into parts for study.	14	Reality is viewed through holistic experience.
15	The researcher comes empty.	15	The researcher comes full.
16	A contract is made prior to research that circumscribes the research activity.	16	Research activity is an invitation to come to knowledge, the entire context is open for study.

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Distinctions between these research orientations do exist; they are real. The borders cannot be "fuzzified" or seen as non-existent. Ignoring differences will not make them go away. There must be some way to transcend these differences, while at the same time recognizing that these differences do exist and will continue to exist. It is, after all, not the differences in methodology but the contentiousness of the researchers that drive methodology apart.

A second way to overcome the differences is to have the two orientations battle it out in the hearts and practices of academic researchers, including the graduate students who tend to initiate much of the research done in education. It could be a winner-take-all grudge match. Sides could be clearly drawn, one side could attempt to expose the other's paradigm as myth, and one orientation could attempt to completely debunk the other's propositions. Our view is that this may be the scenario that is unfolding in the field of educational research. Certainly, it has not been overcome at our institution, the University of Alberta. In many ways, we continue to fight it out. Our metaphors are metaphors of war: allies joining forces, gathering resources, closing ranks, etc. Our graduate students suffer immediately; and, ultimately, academics suffer through our considered intolerance. We do not find the truth. The complex social-educational problems that we study are not neatly solved by a single posture. The tangle of human relationships that we care to explore cannot be sorted out and "resolved" by any single orientation. Plus, we may fall victim to one of the hazards of all educational reform which is that the oppressed rise up to become the oppressor. Our attempt to reject a myth can easily become the novel way of being captured by it. Nietzsche said it well by reminding us to "Beware lest a statue slay you."

The differences between research orientations cannot be ignored. Nor can we fight it out to see who wins and expect to have much left when the smoke clears. We propose a third way that may have potential to help researchers understand research from the more catholic perspective which allows us to bring together the aspects of research from each orientation, as well as possible non-research perspectives from other areas (i.e., literature). The function of all educational research, including quantitative and qualitative, is to 'objectify' action by creating structures

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for explaining it. Even in phenomenology, this is essentially the role that language plays. We must understand that this is a limiting role, in that language can only describe action by freezing it into words. [This is why ancient Hebrews refused to name God. They believed their act of naming itself limited their understanding of God's power.]

To develop an understanding of how research instructs us as educators, the task involves the building up of inner structures of ideas that allow us to see research from a variety of orientations as instructing in the same area of study. Though distinct and different, research paradigms which study the same basic issues can be instructive. Denzin (1978, p 291) suggests a "combination of methodologies in the study of the same phenomena." Jick (1979) uses the term triangulation. Regardless, it is a meta-critical analysis that can transcend differences.

What we do not necessarily need is more of any particular kind of research orientation. The purpose of the first section of this paper is to point to the history of our social studies research, to suggest that our history has been more one of fort building than bridge building, and to state that laying siege to each other's forts is fruitless and damaging. This review leads us to a decision: do we continue to build separate kindgoms or do we attempt to make sense of our research task together? We are calling for the latter.

A LITERATURE OF RESEARCH: HUMAN ISSUES

David Suzuki, the Canadian geneticist, uses a rather brazen metaphor when describing the research activities of researchers. He likens the perceived task of researchers as adding their little bit to the pool of research knowledge to a group of people each urinating into a large vat. Sooner or later, he suggests, someone must take responsibility for what is in the vat.

We suggest taking responsibility by creating a literature of research that considers the content of our pool of knowledge regardless of where (what orientation) that pool of knowledge comes from. Although not the only way to organize this knowledge nor maybe the best way, we propose a literature of research grounded in fundamental human issues—that is, grounded in issues that humans have historically considered as continually important. Research, no less than literature,

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sociology, or even theology, allows humans to be spectators of their own lives. If this is the case, similar structures can be applied to each study.

We have chosen four fundamental human issues: three from the work of sociologist Amati Etzionni (The Active Society) and one from the work of literary critic Northrup Frye. These fundamental human issues are:

1 Freedom vs Control,

2 Tradition vs Change,

3 Ethics vs Rationality, and

4 Desire vs Reality.

The central focus of both social studies and research is the study of the human in interaction and dilemma. This view sees people as socially existing in a world of conflict and negotiations, as opposed to outside of a world that happens in spite of them, and holds a light to the human within the human context. In building any research agenda, a researcher must ask "How can one make some order of the human predicament?"

We have spent much time in an attempt to construct a conceptual model that would illustrate fundamental human value themes and would subsume the range of dilemmas that all humans would face as they live interactive lives. The question underlying the search for this structure was, "What are the fundamental dialectical conflicts that all humans probably face during the course of their lives?" During this search and subsequent reading, which has gone on for several years, one of the key pieces of literature was Etzionni's The Active Society. [Parsons has since read The Active Society again looking for the source of the three sets of basic human dilemmas. They were not overtly present. He also asked a student to read the book looking for them. The student could not find such a reference either. The categories did not exist before the reading of The Active Society. They did, however, exist upon completion. The three categories are owed to Etzionni, even though he did not, apparently, create them. The fourth category, desire and reality, is an explicit dialectical category in Frye's work.] From reading this book, three categories of

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human dialectic emerged. These are the dialectics between freedom and control, tradition and change, and ethical and rational action. Northrup Frye's Creation and Recreation provides the fourth dialectical category—desire and reality.

FREEDOM AND CONTROL

The dialectical tension between freedom and control is a common human dilemma. On a political level, the tension between the two can be seen in Canada as the question of how much the federal government should control the individual provinces. On a more personal level, the question of the use of subliminal advertising, the question of censorship, speed limits, and many everyday actions of an individual within a group, even to the point of table manners, involve the question of the individual's freedom being limited, in some ways, by both the formal and informal rules of societies or groups. In an educational context, the activities of a teacher in classroom management or the impact of a local school board in the area of censorship are examples of the tension between freedom and control. How much freedom should a teacher have to decide on his/her own curriculum? Should controversial issues be discussed? Are students to be treated as participating citizens or not? The list of educational questions in this area is almost endless. And, in a real way, the educational context is no different than the total human context. The classroom is not an alien society. What is instructive to one context is also instructive to another. The dialectic tension between freedom and control is, at once, both a human and an educational dilemma. On one hand, most individuals believe in freedom. On the other hand, there are times when the individual's freedom must be controlled. The conflict between freedom and control is a study of the tension between these two things.

TRADITION AND CHANGE

Everywhere on earth, things change. There is a part of all humans that anticipates change with great excitement and yet a part of all humans that wants to remain secure by retaining links to the stability of the past. Some people are fearful of changing jobs because they would rather have the security of something familiar even though a new job holds an exciting promise.

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Implementing new curricular ideas for both teachers and students highlights this tension. Students may demand more freedom and then find themselves uncomfortable with it. Teachers may struggle with the desire to transcend old habits and traditions, yet find themselves "teaching like they were taught." The adage states "a bird in the hand is worth two in the bush." Humans want to anticipate the future, yet they are afraid to desert the past.

For example, when students embrace a university education they enrol in a course of events that proceeds to change, and break down, the tradition of their backgrounds. They may not be able to find jobs near their birthplace. They may no longer live in proximity to their families—families that have, more or less, remained stable in terms of location for many years.

On a more generalizable scale, questions of women's roles in society, the use of drugs, abortion, the role of religion, the effect of communications and transportation, etc., are questions that examine the tension between tradition and change. This theme is not unique to any individual, all humans face it in one way or another.

ETHICAL AND RATIONAL

The question of what action is ethical and what is rational is the most evasive of the four categories of human dilemma. To some extent the tension between these two ideas expresses the traditional tension between right and wrong; yet, the question is not that simple. Certain behaviour is traditionally legal although it may be viewed, in some circumstances and by some groups, as neither ethical nor moral. In fact, some political movements and economic ideologies come to a genesis as a result of the conflict between the ethical and rational.

Although this fluctuates, the province of Alberta has extremely high land costs and house prices. These prices are so high that a certain portion of population is (or will be) systematically denied ownership of land and houses. However, if one drives fifty miles outside of Edmonton, for example, one becomes aware of at least three things:

1 the area has much land that lies idle;

2 there are relatively few people living around Edmonton; and

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3 the area surrounding Edmonton seems to contain many of the natural resources (i.e., lumber) that would make house building possible.

Why do houses cost so much? Why do they fluctuate in response to economic pressures? The answer to this question has many facets but, primarily, the reason is that the housing market will bear the prices. If Alberta has an expanding economy and many financially able people now living in the province, the cost of a house usually rises remarkably. If the economy is down, as it now is, prices fall. The increase or decrease in house prices is very rational. If people will buy houses at $100,000, they will be sold at $100,000. But the question can be asked, "Is that ethical?" Many people believe that in a country that has a relatively small population, an abundance of land, and many natural resources, all residents should be able to live in a "place of their own." Such a traditional dream has spurred the growth of Canada; it is part of our tradition. Is it ethical to deny that dream?

Three educational contexts immediately come to mind in dealing with the dialectic between what is rational and what is ethical. These are: discipline and class management, ability grouping, and standardized testing. In each case, choices are made because they seem to "work." That is, they do something for us, as educators, that we want them to do. Writing lines, corporal punishment, or (as we call it in Alberta) teacher effectiveness training and behavioural modification afford control to the teacher or administrative power. We justify what are debatable actions through pointing to their "positive" immediate effects. The research evidence on ability grouping suggests that large portions of students are harmed as a result of grouping. Research also suggests that standardized tests are biased towards a segment of the population simply by an accident of birth.

Other examples of the tension between the ethical and the rational can be seen in areas like medical care for the aged, high interest rates, the wide gulf between the rich and the poor even in the most wealthy and democratic countries in the world, television advertising, and even political campaigning. (We, as citizens, are generally cynical of the ability of political

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candidates to keep campaign promises, yet we seem to accept this cynicism as part of the "game." Is it right for an elected official to say he will cut taxes and then not do it?) The tension between these two ideas is not trivial. It could be argued that the growth of Marxism is a result of Marx's seeing these basic conflicts as he viewed capitalism. His idea that imperialism is the last stage of capitalism expresses this very tension.

DESIRE AND REALITY

Humans imagine how things can be and work towards making them that way. Humans envision utopia every time they create a political system, build a relationship with another human, create another human life, or begin a teaching career. Yet the reality of the experience most often does not match our vision of the way it could or should be. Both capitalism and Marxism have their decadence, marriage becomes give and take, babies cry at night, graduate students and their advisors disagree, teachers burn out. Our dreams and visions energize our actions; but, they also are the bitter pill because they continually point up how short our reality comes to our dreams.

Education is no different. The great lesson plan flies once and bombs twice. What is so clear to one is mud to another. School would be a great place if only there were no students. The curriculum program gathers dust on the shelf. Staff relations are not harmonious. Computers become obsolete or arrange the social nature of the classroom in unimagined ways. Few things seem to work as they are intended.

When humans find themselves in this tension between what they dream and what they get, how do they respond? What do they do? The dialectical relationship between desire and reality can be seen throughout education and throughout life.

USING CATEGORIES OF HUMAN ISSUES

Myer Abrams (1972, p 25) states

> The test of the validity of a theory is what it proves capable of doing when it is put to work. And each good (that is, serviceable) theory, as the history of critical theory amply demonstrates, is capable of providing insights into hitherto overlooked or neglected features and structural relations of art, of grouping works, and also of revealing new distinctions and relations between

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things that (from its special point of view) are art and things that are not art.

Our claim has been that research can be more understandable, regardless of tradition, when inner structures are created that allow us to put the elephant together, as blind men, in ways that can transcend the real differences that exist between orientations.

This position is both intrinsically and formally tolerant in that it accepts and values diverse orientations and methodologies. Such a position calls for researchers to continue to research using whatever research methodology seems to be most appropriate for attending to the questions under study. The need for educational research is not to demand one kind of research over another, but rather the building of inner structures that allow educators to better understand humans involved in all interactions, of which education is but one. We have suggested one inner structure upon which to build, a structure based on the dialectical tension of four fundamental human dilemmas.

The value of these four categories of human conflict is that they help researchers classify and compare a variety of contemporary and historical research episodes. Research from different time periods and different places can be classified thematically into these three categories. The redundancy of human experience makes the creation of a literature of research possible. It is not that history repeats itself; it is more that humans share, and have throughout history always shared, fundamental issues and concerns. Our categories attempt to build upon these issues and concerns.

Establishing an agenda for priorities for qualitative social studies research means to us

1 transcending the distinctions and conflicts between research orientations;

2 encouraging "good" research from all methodological orientations;

3 building inner structures, through meta-critical activity, that allow a better understanding of educational activity; and

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. . . 4 building a literature of research that helps us, thematically, explore and understand ourselves as humans in context and activity.

This is a romantic idea, and time will tell whether it can work. This task embodies the dialectic between desire and reality. But when the task is undertaken, social studies research is launched on a broader perspective which addresses more emphatically the goals of citizenship education in an active, democratic society.

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